to make, and the queſtions aſked by the holy men, I aſſert theſe facts on good authority, were ſufficient to impreſs a ſexual character; and the education of ſociety was a ſchool of coquetry and art. At the age of ten or eleven; nay, often much ſooner, girls began to coquet, and talked, unreproved, of eſtabliſhing themſelves in the world by marriage.

In ſhort, they were made women, almoſt from their very birth, and compliments were liſtened to inſtead of inſtruction. Theſe, weakening the mind, Nature was ſuppoſed to have acted like a ſtep-mother, when ſhe formed this after-thought of creation.

Not allowing them underſtanding, however, it was but conſiſtent to ſubject them to authority independent of reaſon; and to prepare them for this ſubjection, he gives the following advice:

'Girls ought to be active and diligent; 'nor is that all; they ſhould alſo be early 'ſubjected to reſtraint. This misfortune, if 'it really be one, is inſeparable from their 'ſex; nor do they ever throw it off but to 'ſuffer more cruel evils. They muſt be ſub-'ject, all their lives, to the moſt conſtant 'and ſevere reſtraint, which is that of deco-'rum:

'rum: it is, therefore, neceſſary to accuſ-'tom them early to ſuch confinement, that 'it may not afterwards coſt them too dear; 'and to the ſuppreſſion of their caprices, that 'they may the more readily ſubmit to the 'will of others. If, indeed, they are fond 'of being always at work, they ſhould be 'ſometimes compelled to lay it aſide. Diſſi-'pation, levity, and inconſtancy, are faults 'that readily ſpring up from their firſt pro-'penſities, when corrupted or perverted by 'too much indulgence. To prevent this 'abuſe, we ſhould learn them, above all 'things, to lay a due reſtraint on themſelves. 'The life of a modeſt woman is reduced, by 'our abſurd inſtitutions, to a perpetual con-'flict with herſelf: not but it is juſt that this 'ſex ſhould partake of the ſufferings which 'ariſe from thoſe evils it hath cauſed us.'

And why is the life of a modeſt woman a perpetual conflict? I ſhould anſwer, that this very ſyſtem of education makes it ſo. Modeſty, temperance, and ſelf-denial, are the ſober offſpring of reaſon; but when ſenſibility is nurtured at the expence of the underſtanding, ſuch weak beings muſt be reſtrained by arbitrary means, and be ſubjected to continual